

# Evangelical Christendom

"Unum  
Corpus  
sumus in  
Christo."

July-August, 1910.

## Comprehension without Compromise.\*

It is a truism to say, and yet I venture to say it, that the testimony of the Evangelical Alliance was never needed more than it is to-day, and it is for this reason alone that I rejoice in this gathering, and all that the gathering means, as representing so many different aspects of our Church life in this country, and in others. The two words of its title are equally necessary, and, I believe, equally welcome—*Evangelical Alliance*. My little girl of seven said to me recently, "What is the meaning of Evangelical?" Well, it was a little difficult to bring that down to the age of seven. But though I might not be able to define the exact meaning of the term, we know what the position stands for. *Evangelical* is one of the best known words of the Christian Church. Some one has said, "The Gospel means good news, not good advice," and it is because of the Evangelical character of this Alliance that we rejoice in its work.

We believe in the idea of Evangelical, and in the Evangelical Alliance, first, because it stands for an *Evangelical Bible*. By an Evangelical Bible I mean a Bible that embodies the record of a Divine Revelation which has four characteristics: a Revelation that has been miraculously given; that is historical; that is spiritually efficacious; and that is supremely authoritative. We hear a great deal to-day, and we shall continue to hear a great deal, about criticism; and, of course, if it is true that we are all socialists, we are all "higher" critics, more or less! But one thing which we are apt to forget is that the only text in the Bible which closely associates the term *critic* with the Word of God, tells us that the Word of God is our critic, rather than that we are critics of it. The Word of God is the *criticus* of the thoughts and intents of the heart (Heb. iv. 12), and if we realized that side of the Bible a little more than we do, it would help us in many of our controversies to-day. In the address of Rev. J. D. Jones (of Bournemouth) before the Congregational Union there were several most admirable things on this subject. Mr. Jones pleaded for a re-statement of the place of the Bible in the Church, and put the question thus: "Is it authoritative for us, or are we authoritative for it? Is it to criticize us, or are we to criticize it? Is it to lay down the law to us, or are we to lay down the law to it? Are we to take our ideas of Christianity from it, or are we to read our ideas of Christianity into it?" The answers that Mr. Jones gave to these questions are the sum of what we mean by an Evangelical Bible. This is no question of any particular theory of inspiration. It is just the one question of authority. Is the Bible an authoritative Book for us? I believe that if we will only regard the Bible as an authoritative Book, we shall have all we need and all we wish in connection with an Evangelical Bible. I believe the Evangelical Alliance really stands for this, for our maintenance of an Evangelical Bible.

\* Address given in connection with the Sixty-second Annual Conference, Evangelical Alliance.



Photo by Abraham, Keswick.

Rev. W. H. GRIFFITH THOMAS, D.D.,  
Principal of Wycliffe Hall, Oxford, and Member of  
Council Evangelical Alliance.

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It also stands for an *Evangelical Christ*, for, after all, that is the supreme fact and factor. To-day's greatest controversy, as we know, is not on the Old or even the New Testament, but on the Person of Jesus Christ. Quite recently there has been published a book, consisting of a number of essays by various writers, on the one problem, "Jesus or Christ." I looked down the list of names, and one thing I missed was the name of any one who might be said to represent fully the modern Evangelical view on that great question. What this is may be seen from the book by Dr. Forsyth on "*The Person and Place of Jesus Christ*," which I feel pretty certain will be one of the great books not only of this year, but, it may be, of this generation. We are thankful for the way in which Dr. Forsyth brings before his audiences from time to time the essential view of what he believes, and we believe, to be the Evangelical Christ. The Evangelical view is central, vital, fundamental, and we have no manner of doubt as to the issue. We still rejoice in the deity and glory of Christ. "Thou art the everlasting Son of the Father."

In this Evangelical Alliance we also believe with all our hearts in an *Evangelical Church*. An Evangelical Church, first of all, in relation to Rome and those who think with her. It is well to get beneath the surface; not merely to study symptoms, but to look at causes. I was interested in an article that appeared in a book published some months ago, consisting of a report of the Roman Catholic Eucharistic Congress. The writer was Monsignor Moyes, and he gave a Roman view of the Reformation. I read these words: "The Reformation took its stand upon a two-fold antagonistic principle of its own—first, the principle of the immediate guidance of the soul by the Holy Spirit, or private judgment, which radically subverted all Church authority; and, secondly, the principle of justification by Faith alone, which practically subverted the whole Sacramental and Sacrificial system, and with it the sacerdotium or priestly ministry that it postulates. Both these twin Reformational principles are at the root, logically, one. . . . Or we may put it in this way. In the Catholic mind the order of Salvation stands as one, two, three—Christ, the Church, the Soul. That is to say, Christ, living and acting in His Church, teaches, saves, and magnifies the soul. The work of Luther was to alter the order into that of Christ, the Soul, and the Church—or one, three, two. It is thus that in the Protestant mind, the Church, falling into the third place, becomes something merely instrumental, instead of being as it in the Catholic mind, something vital and permanently structural. . . . As long as the Reformation holds to its primary principle—in other words, as long as it continues to be itself—any reconciliation between it and these doctrines becomes metaphysically impossible." To which I add my hearty "Amen." If it is true that the order is Christ, the Church, the Soul, we are sure that this is not the view of what may be called the Evangelical Church, the Church of the New Testament. Only the other day a friend of

mine was speaking to a leading representative of the extreme Anglican position, who said frankly, "There is no use mincing matters. I belong to a party in the Church of England which has no difference whatever, except one, with the Roman Church. We are entirely one with the Roman Church except on the question of the Papacy." I think it is uncommonly helpful to have such candour, and thereby to be able to see just where we are and where our opponents are. It is for this reason that the Evangelical Alliance is so helpful to us, because it stands for an Evangelical Church in relation to Rome.

It also stands for an Evangelical Church in relation to ourselves. A Church which proclaims the Evangelical message, the message of the Gospel. By this I mean the message not so much of Bethlehem, though, of course, that is the foundation, but of Calvary. I can never forget the words of Dr. Denney when he said, "Not Bethlehem, but Calvary is the centre of gravity in the New Testament." Three or four years ago, at the Weymouth Church Congress, Dr. Simpson, of Leeds, read a paper, in which he said this: "To substitute the doctrine of the Incarnation for the Gospel of the free favour of God is to shift the focus of Revelation, and thus to lose the unifying principle of Scripture. . . . What are we preaching? Is it the Incarnation rather than the Resurrection, Bethlehem rather than Calvary, the Manger rather than the Cross? . . . All I mean is that the Incarnation is not the Gospel." The Evangelical message does not shift the focus of Revelation from what is central to that which is not central, and we are grateful to Dr. Denney for emphasizing the Atoning Sacrifice of our Lord Jesus Christ.

Not only does the Evangelical Alliance stand for an Evangelical Church, but, I will venture boldly to say, for *Evangelical methods of expressing an Evangelical Church*. I do not mean that in many of our Churches to-day there are not these Evangelical methods. But methods are very often adopted for Church life, progress, and organization that are not by any means Evangelical. I may just mention one. In a current magazine the question has been put to a number of bishops of the English Church, whether they consider whist drives legitimate methods for raising Church funds. It is interesting to see the caution with which some of the bishops reply. It is also interesting to see the lack of caution with which most of them reply. In particular I rejoice to read the words of Bishop Montgomery of the S.P.G. He says that any money raised for the S.P.G. by such methods would be refused, if known. I do feel that in our methods of Church life and work, the closer we can keep to the Evangelical Gospel and New Testament principles, the better for our purity and progress. And so the Evangelical Alliance stands for an Evangelical Bible, an Evangelical Christ, and an Evangelical Church.

And now I want to say some other things concerning the Evangelical Alliance. First of all, it is an *Alliance of prayer*, is it not? If the

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Evangelical Alliance had done nothing else than found the Week of Prayer, it would have merited our cordial thanks and co-operation. In a hundred different countries the Week of Prayer is known and celebrated, and if it could be more widely celebrated at home, the better it would be for our Churches. Why should we not set aside some of our Church meetings during that first week of January, in order to join with our own people and others in connection with this Week of Prayer? That would greatly help us, and the results would be seen very soon in our Church life.

This Evangelical Alliance is an *Alliance of fellowship*. We see this, and realize it this afternoon—fellowship not with any idea of narrowness, not with any idea of excluding others who do not see altogether eye to eye with us. *The founders of the Alliance intended this Alliance to be as wide as was consistent with the widest possible interpretation of the word Evangelical.* Although the phrase is very hackneyed, yet St. Augustine's words express very well the guiding principles on which the Alliance works: "In all things essential, unity; in all things doubtful, liberty; in all things, charity." A clergyman was once asked, when examined before a commission, "Are you a Churchman?" He said, "Yes, I'm a Churchman definitely, but not exclusively." I thought it was a very apt distinction for himself and for every other Churchman. It is certainly true in connection with the Alliance. I believe in every man belonging to his own Church or denomination *definitely*, but not *exclusively*. So far as I have been able to see, I do not realize that men's denominational tendencies have been compromised in the slightest by union on such a platform as that of this Alliance. I do not know that I am any less a Churchman for being here to-day. I do not know that the brethren who are to speak after me are any less Nonconformists because they happen to be members of the Evangelical Alliance. Therefore I would say that it is the province of Christian men to have preferences, but not exclusions. Some one has said, "We are to be as narrow as the Truth of God, and as broad as the love of

God," and I think we may add, as deep and real as the grace of God. It is because I believe the Alliance stands for this fellowship that I am heart and soul with it, and rejoice in its constant and ever-increasing progress. It means, of course, comprehension, but it does not mean giving up any principles we hold dear. As some one has said, "It does not mean compromise at the expense of Truth, but comprehensiveness within the Truth." All Churchmen here present will agree with me when I say that we would rejoice with all our hearts in the Church of England if we could get back the very spirit of our Reformers of 1552—Latimer, Cranmer, Ridley, and others. Some day, perhaps, we shall be able to return to that happy atmosphere and ideal. And then we shall have still more of alliance, and we may have even what as yet is looked upon as far-off—re-union.

This Alliance is also an *Alliance of service*. You heard last night, and we shall hear no doubt through this Conference from time to time, about the great need of an Alliance Headquarters, for which money is still needed. That Headquarters is, we may say, absolutely necessary if we are to have not merely a local habitation, but a rallying point for Evangelical effort in this and other countries. The Evangelical Alliance will then be doing splendid service for the cause of Truth, in seeking to unite people in a firm stand for Evangelicalism. These are times when I believe we need nothing more keenly than a union of all the Evangelical forces. No one who in any sense of the word believes himself to be an Evangelical must be excluded. There are men who do not see eye to eye with some of us, but they are on our side of the gulf, not on the other; and because they are on our side we ought to welcome them and do all we can to realize points of contact and unity with them, so as to present a common front against the foes that are attacking the old Evangelical position of the New Testament. And so, whether we think of *Evangelical Alliance*, let us rejoice more and more in what these things mean, and determine with all our hearts to set them forward in every possible way.

W. H. GRIFFITH THOMAS.

## Evangelical Alliance. (British Organization.)

BRANCHES of the Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

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*Acting Vice-President.*—The Right Hon. LORD KINNAIRD.

*Vice-Presidents.*—The LORD BISHOP OF DURHAM, The LORD BISHOP OF NEWCASTLE, The Right Hon. VISCOUNT BANGOR, The Rev. the LORD BLYTHSWOOD, The Right Hon. LORD LANGFORD, The Right Hon. LORD REAY, G.C.S.I., G.C.I.E., The Right Rev. BISHOP INGHAM, D.D., The Very Rev. the DEAN OF CANTERBURY, Sir ROBERT ANDERSON, K.C.B., LL.D., F. A. BEVAN, Esq., D.L., J.P., MARTIN JOHN SUTTON, Esq., Sir ANDREW WINGATE, K.C.I.E., Sir MATTHEW DODSWORTH, Bart., Sir ARCHIBALD CAMPBELL (of Succoth), Bart., Sir ALGERNON COOTE, Bart., H.M.L.; Rev. G. CAMPBELL MORGAN, D.D.; Sir ANDREW FRASER, K.C.S.I.; Sir W. MACKWORTH YOUNG, K.C.S.I.

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*Offices.*—Alliance House, 7, Adam Street, Strand, London, W.C.

\* \* Cheques or Postal Orders should be crossed "Messrs. Barclay & Co., 1, Pall Mall East," and should be made payable to the order of the Evangelical Alliance.

**The following Loyal Address has been  
presented to the King:**

**TO HIS MOST GRACIOUS MAJESTY KING GEORGE V.**

MAY IT PLEASE YOUR MAJESTY,

On behalf of the Council and Members of the Evangelical Alliance (British Organization), representing Evangelical Christians of various denominations throughout the British Empire, we humbly address to Your Majesty this expression of attachment and loyalty to Your Person and Crown.

It has pleased God to take from us His Most Gracious Majesty King Edward VII., of ever blessed memory, and we desire to convey to Your Majesty and through Your Majesty to Her Majesty the Queen, to Her Majesty the Queen Mother and to all the Royal Family, our most sincere sympathy in the great loss which has thus befallen Your Royal House, the British Empire, and the entire civilized world.

We recall, and shall ever remember, the personal interest taken by His Most Gracious Majesty King Edward VII. in the maintenance of Religious Liberty throughout the British Empire.

His Majesty's practical sympathy with the cause of toleration and religious freedom was manifest whenever occasion demanded, and by his charity, his large-heartedness, and his tact he promoted directly and indirectly the cause of unity, peace, and concord throughout his vast Dominions.

In the providence of God Your Majesty is called to occupy the illustrious Throne of our beloved Country, upon which God has bestowed peculiar blessings, and through which civilization and the blessings of the Gospel of our Lord and Saviour Jesus Christ have been spread throughout the world to a remarkable degree. We recognize the responsibilities which will weigh heavily upon Your Majesty in the early days of Your reign, and we desire to assure Your Majesty of our earnest prayers that in inheriting the Crown and dignity of our Kingdom and Empire Your reign may be, under God, a long reign of good right and truth.

As a Society existing primarily for the promotion of Christian Union and Co-operation throughout the world, we rejoice in Your Majesty's noble example and words as contained in the message recently conveyed to the World Missionary Conference at Edinburgh, and in participating in the objects of that representative gathering the Evangelical Alliance desires to place on record this expression of its appreciation of Your Majesty's personal interest in the cause of Christian Union. It will be our earnest prayer that it may please God to ordain peace throughout Your Majesty's reign, and that spiritual and temporal blessings may increase and abound.

Signed on behalf of the Council and Members of the British Organization of the Evangelical Alliance this 25th day of July, nineteen hundred and ten.

POLWARTH, *President.*

KINNAIRD, *Vice-President and Chairman.*

W. H. SEAGRAM, *Hon. Treasurer.*

H. MARTYN GOOCH, *General Secretary.*

## Notes.

IN company with the governing bodies of other great Societies and Institutions the Evangelical Alliance has presented a humble Address to His Majesty King George V. The text of the Address will be found on another page. The King has ascended the Throne at a time of national perplexity and under a sense of bereavement which in itself has called forth intense sympathy from all of his loyal subjects. We doubt not that the appeal of the King for the prayers of his people will be liberally and earnestly responded to, and that in such petitions Queen Mary, the Queen Mother, and all the Royal Family will find due mention.

THE accession of King George V. to the Throne has been made the opportunity by some evil-disposed person or persons for spreading vile calumnies concerning the King's personal life and character. The slanders appear to have found credence beyond the shores of England; but swift denial has followed from influential and reliable sources which will, we trust, assure them a speedy death. King George brings to the Throne the example of an upright and noble life. The slanders of those who have spoken otherwise are, in the words of the Bishop of Durham, "a lie, and a lie that ought to be nailed to the counter."

THE question of alteration in the wording of the King's Accession Declaration assumes the form of a national crisis in view of the Bill which Mr. Asquith has introduced into Parliament. There are many, even among those whose Protestantism could not for a moment be called into question, who would not oppose a modification of the present Declaration. That a Declaration is necessary all will agree; but it is felt by many to be strangely incompatible with present-day tolerance to require that the Sovereign should stigmatize the religion or doctrines of any of his subjects in offensive words. But few were prepared for the drastic reform introduced by the Prime Minister.

It seems scarcely probable that Mr. Asquith's amendment will become law. Hostility is forthcoming from many sources, including the forces of Nonconformity, whose official representatives object to the King being described as "a member of the Protestant Reformed Church by law established in England."

This objection is valid for more reasons than

one. If Disestablishment should eventually become law, the Royal Declaration would apparently be rendered null and void; and again, in the light of Romish and ritualistic practices carried on with impunity in the Church of England, mere membership of that body is quite inadequate to the proper safeguarding of the Protestant Succession to the Throne. A still more serious objection to Mr. Asquith's Bill is found in the fact that it contains no disclaimer on the part of the Sovereign of Roman Catholic doctrines. This ought certainly to be demanded from the Sovereign, but not necessarily in terms which offend both the King and twelve millions of his subjects.

The Council of the Evangelical Alliance has expressed its views in the form of a Resolution, which will be found elsewhere. We call attention to this Resolution and to the article on the general subject which Mr. T. W. H. Inskip contributes to our pages.

As there may be some of our readers who are unacquainted with the terms of the present Royal Declaration and of Mr. Asquith's amendment, we print both:—

### OLD-FORM.

I do solemnly and sincerely in the presence of God professe testifie and declare that I doe believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other saint and the sacrifice of the masse as they are now used in the Church of Rome are superstitious and idolatrous, and I do solemnly in the presence of God professe testifie and declare that I doe make this declaration and every part thereof in the plaine and ordinary sence of the words read unto me as they are commonly understood by English Protestants without any evasion, equivocation, or mentall reservation whatsoever and without any dispensation already granted me for this purpose by the Pope or any other authority or persons whatsoever or without any hope of any such dispensation from any person or authority whatsoever or without thinking that I am or can be acquitted before God or man or absolved of this declaration or any part thereof although the Pope or any other person or persons or power whatsoever should dispense with or annul the same or declare that it was null and void from the beginning.

### NEW FORM.

I do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful member of the Protestant Reformed Church by law established in England, and I will according to the true intents of the enactments which secure the Protestant succession to the throne of my realm uphold

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and maintain the said enactments to the best of my power according to law.

THE World Missionary Conference has come and gone, leaving in its train the odour of a sweet-smelling savour of unity, peace, and concord amongst widely differing workers in the Foreign Mission Field. It is early yet to estimate the results of the Conference in their direct influence upon world Evangelization, but the general impressions are favourable. Whether or not all agree with the comprehension displayed at the Conference, all will be thankful for the results so far attained, and will pray that the guidance and blessing of God may rest upon the labours of the Continuation Committee which has been formed.

The Conference places great responsibility upon the Evangelical Alliance, whose work in the interests of Unity in the Foreign Mission Field has proved a factor in world Evangelization, which deserves greater recognition than it has received. Steps are already being taken to follow up the Conference with yet more practical work in this special direction, in which the Council ask the prayers and financial help of our readers.

THE General Secretary of the Alliance has returned from his visit to Canada much impressed by all he saw, both as to the growth and prosperity of Canada as a country and the general religious outlook. Mr. Gooch gives some account of his tour on another page. It will be remembered that Mr. Gooch's visit was preliminary to the visit of Archdeacon Madden and Dr. George Hanson, who have consented to devote two months to a campaign in Canada in the interests of the Evangelical Alliance. They will sail from Liverpool on August 19th next, and in order that their arduous undertaking may be followed by the prayers of many readers, we append an outline of the programme which has been arranged.

|           |             |                          |
|-----------|-------------|--------------------------|
| 1910.     |             |                          |
| August    | 26.         | Arrive Quebec.           |
| "         | 28.         | Quebec City.             |
| "         | 31-Sept. 1. | St. John.                |
| September | 3-7.        | Halifax Church Congress. |
| "         | 8-9.        | Prince Edward Island.    |
| "         | 10-12.      | Halifax.                 |
| "         | 17-19.      | Winnipeg.                |
| "         | 25.         | Prince Albert (Sask.).   |
| "         | 26-27.      | Saskatoon.               |
| October   | 2-6.        | Toronto.                 |
| "         | 9-10.       | London.                  |
| "         | 11.         | Stratford.               |
| "         | 12.         | Hamilton.                |

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| October | 13-14. | St. Catharine's.   |
| "       | 16-18. | Ottawa.            |
| "       | 19-21. | Kingston.          |
| "       | 23-25. | Montreal.          |
| "       | 28.    | Leave Quebec City. |

THE *Daily Telegraph* has recently opened its columns to a discussion on Sunday Sport, a subject calling for earnest attention in view of the widespread indifference to the sanctity of the Lord's Day which prevails. The following letter is contributed by Prebendary Webb-Peploe to the correspondence. All will rejoice in the outspokenness of the Prebendary's words.

To the Editor of THE DAILY TELEGRAPH.

Sir,—I have read with deep interest, though with considerable distress, the article on "Sunday Sport and our Empty Churches," which appeared in your issue of July 16th.

It painfully establishes the conclusions to which I and others have come, that true religion is rapidly ceasing to exercise its due and hoped-for power throughout the length and breadth of our land. The cause of this it is our duty to search for, and when discovered, to meet and overcome, if God in His mercy shall give us the power.

Many fruitful causes may, of course, be named, and I can only, therefore, point to a few of these, which I think could largely be removed if those in authority would only realize their solemn responsibility to God and man. I would mention as among the chief of these causes:

1. The teaching in our Universities and colleges and schools with regard to the Bible and its inspiration. If once the people begin to question the foundations of their faith, it is hardly to be expected that they would remain loyal to that faith, and as the young are now very largely taught that there is no certainty for much of the Bible they really give up the Bible as the direct inspiration of His Holy Spirit, and they naturally turn away from the creed of their fathers and from all the duties and privileges contained therein.

2. The sad disunion that exists among the Churches, and the division of one body of God's servants from another, which to such a painful extent leads the young to think that there is no solid ground for our faith, and no resting-place for their own souls when such disagreements prevail. This danger can only be removed when Christians of all denominations and classes shall agree to accept the unity of spirit which already exists, and to seek for union of the different bodies with each other, while uniformity must be confessed to be impossible. We are far more near to each other than many have thought, when with prayer and forbearance vast strides might be taken to bring the different bodies or Churches into at least co-operation, though not into uniformity.

3. The growing habits of migration, owing to the invention of bicycles, motor-cars, &c., together with the advertisements of our railway companies, which offer inducements to all classes of people to give up the Lord's Day to movements from place to place, instead of resting quietly in their homes. This is, of course, a powerful provocation to the neglect of public worship, as well as of family religion.

4. The extraordinary advance of the interest and excitement in regard to games—golf, cricket, football, tennis—the whole nation seems to have lost its stability and its sense of mental sobriety. Until we can awaken

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in the young the realization of the dignity of manhood, of the calls of God, and of the solemn eternity that lies before us, I do not see how we are to expect to see our churches filled as they used to be, and so-called sport giving place to religious exercises and enjoyment.

I think that the first thing that we must look for is an awakening on the part of the nation's instructors, whether in school or college, whether to males or females, and that they be persuaded to teach the young the joy and blessing of communion with God and fellowship with saints, instead of seeking merely to serve the body and giving themselves to the pleasures of this life.

I may not write more, though there is much to be said. I hope you will allow this question to be thoroughly ventilated, and that God's blessing may rest upon your efforts for His glory.

I am, Sir, yours faithfully,

H. W. WEBB-PEPLOE,  
*Vicar of St. Paul's, Ousley Square, and  
Prebendary of St. Paul's Cathedral.*

In a later issue of the *Daily Telegraph* Rev. Archibald G. Brown writes as follows:—

Sir.—Your article on "Sunday Sport" has just reached me in this quiet spot. With the remembrance of yesterday fresh in mind, the village chapel filled with earnest folk who had walked through a deluge of rain to

be present, it makes sad reading—sad just because it is so true of the country as a whole. There can be no doubt but that "week ending" is greatly responsible for the present condition of affairs, and the motor-cars and golf links have all the attractive power you attribute to them. But, in my judgment, they are only symptoms. At the back of all there is a national departure from God.

All sense of sin seems to have departed, and there is no fear of God before men's eyes. There is no resemblance whatever between the religious life of to-day and that of the sixties and seventies. Men then accepted the Bible as the word of God, and an appeal to its pages was final. Now scepticism is in the air, and the masses, without knowing any of the arguments for or against the inspiration of the Book, have become possessed with the idea that clever people have proved it unreliable.

The old restraints are gone, and hence the present wild rush in false pleasure-seeking. Denouncing practices which are only manifestations of a deep-seated evil will do little if any good. What this country needs is a deep Holy Ghost revival. Once let that be known and the Gospel of the grace of God will again fill our sanctuaries and the nation will be saved from its present madness. Nothing less than this, however, will meet the case in the judgment of—Yours faithfully,

\* ARCHIBALD G. BROWN.

## The Royal Declaration.

THE following Resolution hereon has been adopted by the Council of the Evangelical Alliance (British Organization), and has already appeared in the *Times*, the *Record*, and other newspapers:—

"This Council is of opinion that the Bill now before Parliament for the alteration of the King's Accession Declaration is, by reason of the omission of any disclaimer on the part of His Majesty of belief in the doctrines of Transubstantiation, Mariolatry, and the Sacrifice of the Mass, quite inadequate for the proper safeguarding of the Protestant Succession, and is out of harmony with the sense and feelings of the vast majority of His Majesty's loyal subjects; and further, that the attempt to press the said Bill into law without reference to the electorate will, if successful, give grievous offence to Protestants throughout His Majesty's Dominions.

"This Council would also call special attention to the fact that every ordained Minister of the Church of England, from the Archbishop of Canterbury down to the youngest Deacon, has solemnly declared that he assents to the Thirty-nine Articles which, according to 'His Majesty's Declaration,' prefixed thereto in the Book of Common Prayer, are to be taken 'in their literal and grammatical sense,' and which contain stronger expressions with regard to the before-mentioned Roman Catholic doctrines than those found in the King's Accession Declaration. It must surely be right, therefore, that the King, who is 'The Supreme Governor of the Church of England,' should in some form definitely disclaim belief in those Roman Catholic doctrines which all his Clergy are bound to repudiate."

## Common Prayer.

For King George V., Queen Mary, and all the Royal Family. That the blessings of peace may be continued during His Majesty's reign.

That our nation may be aroused to a sense of its need of God, and that it may be awakened to a right sense of the prevalent forgetfulness of the sanctity of the Lord's Day.

For Mr. Adam Podin and all concerned in the work of Prison Visitation in Russia.

For Archdeacon Madden and Dr. Hanson in their deputation visit to Canada; that their visit may be in the fulness of the blessing of the Gospel of Christ.

*"Thy Kingdom come, O God,  
Thy rule, O Christ, begin,  
Break with Thine iron rod  
The tyrannies of sin."*

## The Royal Declaration.

By T. W. H. Inskip, M.A.

EVER since 1688, the year in which James II. "abdicated the Government, the throne being thereby vacant" (Declaration of Rights, 1689, 1 W. and M., ch. ii.), the title to the Crown has been based entirely upon the authority of Parliament. The settlement of 1689 put an end once for all to the questions arising from the different views of kingship, namely, right by descent and right by the will of Parliament. The Declaration of Rights, after fixing the succession in a certain line (which was not the true line, if title by descent had been the accepted theory), imposed a condition upon the occupant of the Throne, affecting his religious belief and connection. That Parliament had a right to impose this condition, when once it assumed the right to appoint a successor for the "vacant" Throne, is undoubted. The language of the enactment (Section 9) is wide: it excludes from the Throne not only "every person . . . that is or shall be reconciled to or shall hold communion with the See or Church of Rome," but also "every person . . . who shall profess the Popish Religion or shall marry a Papist." The Section next provides that "in every such case . . . the people of these realms shall be absolved of their allegiance," and the Crown shall descend to such persons "being Protestants" as would be entitled, supposing the death of the disqualified person.

It is fairly obvious that this clause of the Declaration of Rights, although plain enough in its intention, is very uncertain of meaning, if strictly construed and applied. Bishop Burnet is supposed to have been the author of the language, but, as Lord Macaulay points out in his History of England (ch. xv.), he had little reason to be proud of his handiwork. The definition of a "Papist" might involve the consideration of the most elaborate doctrinal questions. The assumption in 1870 of Papal Infallibility (a doctrine unknown to Parliament in 1689) would complicate an already difficult discussion. But the solution of this question would be easy compared to the difficulty of deciding whether or not the claimant to or occupant of the Throne *professed the "Popish Religion."* If an illustration may be given which is not considered unfair and is not intended to be offensive, unprejudiced judges might entertain very different views upon the question whether or not Lord Halifax "professed the Popish Religion."

The profession of the Popish Religion is something different, as appears from the language of the Section, to "holding communion with the Church of Rome," and the phrase "profess the Popish Religion" must therefore be given a wider significance than orthodox membership of the Roman Catholic body.

It is impossible to say whether or not these questions suggested themselves to the statesmen who drew up the Declaration of Rights (to which the Royal Assent was given on December 16th, 1689), but even if such questions took no definite shape in their minds, the fact that the Section immediately following Section 9 (above quoted) imposes the necessity of the Sovereign's Declaration, reveals their intention. Their instinct, if not their considered judgment, led them to require a declaration from the Sovereign, which should leave no doubt at all concerning his personal compliance with the provisions of Section 9 at the time of his accession to the throne. It was still open to the Sovereign, by a change of his views and beliefs, or by marriage with a "Papist" after accession, to raise questions concerning the interpretation of Section 9, but this declaration, required immediately upon or shortly after his accession, would render it almost impossible for such another as the Duke of York to ascend the throne.

The words of the Declaration, it must here be noted, were not adopted or devised for this purpose in a moment of panic. In looking for a suitable declaration, the choice of the draughtsman and of Parliament fell upon words which they found in an Act of Parliament for disabling Papists from sitting in either House (30 Charles II., ch. i.). This Act, passed in 1678, was doubtless the sequel to Titus Oates and his "plot." It is, however, ludicrously inaccurate to say that the declaration required of the Sovereign was imposed in a moment of panic caused by the Popish plot. One of the recitals of the Declaration of Rights stated that "It hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a Popish prince." Bitter experience indeed, but experience not hastily or even easily learned! Nothing could have been more restrained and dignified, and, under the remarkable circumstances, constitutional, than the deliberations of the Convention, afterwards the first Parliament, of William and Mary in 1688 and 1689. To describe that Parliament, with its union of Whigs and Tories, as a concourse of bigots in a state of panic is, to speak plainly, untruthful.

The last point to be observed in connection with the historical part of this question is that James II.,

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the abdicated "Papist" sovereign, had, on his accession, taken an oath to govern according to the laws and customs of the kingdom "*and according to the law of God and the true profession of the Gospel established in this kingdom.*" The words in italics were added to the ancient Coronation Oath, but they proved to be useless in the mouth of a determined Roman Catholic like James II. He was not backward in defending his use of the words, "the true profession, &c.," as being in a sense other than they were intended and popularly supposed to bear. The persons responsible for framing a declaration, which would at any rate make it impossible for the Sovereign who took it to misunderstand or misrepresent its meaning and obligation, were not wrong in thinking that they must direct themselves to obtaining an express repudiation of the Mass. It is hardly capable of dispute that the whole theory of the Roman ecclesiastical hierarchy and of its moral and legal supremacy, not only over men's consciences but over their liberty and property, is founded upon the doctrine of Transubstantiation and the performance of the Mass. If it is possible to secure an unequivocal repudiation of the Mass, the whole of the Roman edifice tumbles down. The Church of Rome is aware of that to-day, and the Parliament of 1689 was alive to the fact.

The settlement of 1689 required revision in 1700 on account of the failure of an heir to Anne. The Act of Settlement of 1700 (12 and 13 W. and M., ch. ii.) further defined the line of succession as being in the Princess Sophia and "the heirs of her body, *being Protestants*," and (Section 2) re-enacted the incapacity defined by Section 9 of the Declaration of Rights. Inasmuch as it was still necessary to provide for the fulfilment of the condition lawfully imposed by Parliament—viz., "*being Protestants*"—and to give effect to Section 2 of the Act of 1700, the provisions of Section 10 of the Declaration of Rights, 1689, imposing the Sovereign's declaration remained unaltered, and have so remained down to the present day.

The Church of Rome still stands for interference with civil and religious liberty. The events in Spain during the last twelve months place this beyond any possible doubt. So long as the Act of Settlement and its conditions stand upon the Statute Book, and so long as the observance of those conditions is secured, the Church of Rome as a political power is checkmated in England. Accordingly, she and her spokesmen make no secret of their anxiety to abolish completely any inquiry into the religious belief of the Sovereign. Lord Llandaff protests against "searching the King's conscience by a religious test." The *Tablet* says, "It is strange to deny that liberty of conscience to [the King] which he would not refuse to the meanest of his subjects."

In view of statements of this character, proposals for modifying, as opposed to abolishing, the Declaration are obviously advocated on the principle of the thin end of the wedge, unless, indeed, some such alteration can be secured as shall amount to the practical abolition of the Declaration. The official proposals of the Government in 1901 to

omit the words "superstitious and idolatrous," and to substitute "unreservedly" for the last clause of the Declaration were indignantly rejected by the Roman Catholics. That rejection made it plain that it is not the "offensive" epithets to which they object, but repudiation of the Mass. The present proposal before Parliament meets the Roman Catholics in abolishing any reference to the Mass, and there is little doubt that in the eyes of Rome the present proposal really amounts to the abolition of any effective Declaration.

The question for the country is whether this practical abolition is to be accomplished. In the event of the proposal passing, the Act of Settlement, re-enacting the Declaration of Rights, is open to a variety of different interpretations, as Lord Macaulay showed. If any occasion ever arose for putting into effect the material provisions of those Acts, it is exceedingly doubtful what their interpretation in Courts of Law might be. The loyalty and affection of the people to the person of the Sovereign might militate against a desire to preserve a strict interpretation of the law, and under these circumstances the assertion so often repeated that the Act of Settlement is the real guarantee of the Protestant Succession is unhistorical, and is the sort of statement which is based upon ignorance of the facts of the case.

It is not necessary to discuss the advisability of omitting the epithets "idolatrous and superstitious." The question is academic in view of the attitude of Rome. No doubt emphatic language was more commonly used than is considered polite at the present day, and probably words of equal value, but less pungency, might be substituted, if it were worth while looking for them. That, however, is not the question to-day. The only question is whether, in view of Rome's continued and admitted aggression, and in view of the fact that there are numbers of people who "profess" every belief of the "Popish Religion" except the new theory of infallibility, and yet remain members "of the Protestant Reformed Church by law established in England," it is safe and wise to substitute an assertion of membership of the Church of England for the existing declaration.

In my judgment the anathemas of Rome have little bearing upon the question, except in so far as they reveal the insincerity of the agitation for more "charity." Much more unworthy of attention is the argument on the other side that Rome is picked out for insult, whereas Atheism and Mohammedanism are unassailed. Mr. Runciman, with the apparent approval of the Wesleyan body in conference, is the last Minister responsible for this strange criticism, the folly of which a moment's attention to the historical aspects of the question would reveal.

The demands of the Church of Rome are like the cries of the horse-leech's daughter. It remains to be seen whether the party which has in the past championed civil and religious liberty will, with the assistance of the party which has fought the domination of Rome in Ireland, and with the tacit acquiescence of the Nonconformist Churches, yield to the pressure of the Roman Catholic vote.

## Impressions of Canada.

By Henry Martyn Gooch,

*General Secretary, Evangelical Alliance.*

THE shortening of the passage between England and Canada will mean much in every way to either side, but it should tell eventually for the especial benefit of Canada in the supply of men and muscle, her great need at the present moment. It was remarked to me during my visit that, if England could supply them, Canada would welcome three or four millions of her sons, men "worthy of their sires," for whom a future of prosperity is assured. In this light Canada is an open country for all who will enter. In the light of the "undesirables" is to be explained the oft-quoted sentence in Canadian papers, "No Englishman need apply."

### North-West Canada.

One cannot visit the North-West without being greatly impressed with all one sees. Unlimited resources are here, vast tracts of the finest country only waiting for the coming of the settler to be transformed into fields of waving corn and harvest store. And already the tide of immigration is flowing in. During one week of my stay 20,000 settlers from Great Britain alone entered Canada, and, strange to say, the number of those entering the North-West from the United States of America is as large as that from England. New cities are arising on the prairies. Saskatoon, Edmonton, Regina, Calgary, these and other towns and cities must be seen in order to appreciate the development which is taking place in Western Canada. Seven years ago when I visited Canada one great transcontinental line marked the journey from east to west; to-day two formidable competitors are approaching completion; although, if the word "competitor" is used, it is in a healthy sense, as there is ample room for all lines. Nothing can stay the development of Western Canada: its future is assured. From Fort William to the coast of Vancouver, and further north to Prince Rupert, vast tracts of prairie are rapidly being transformed into peaceful farms, prairie towns, and busy cities.

And because of this very development a problem arises, the problem of how to supply the clergy necessary to the growing population. In Saskatoon I met Principal Lloyd, and had the pleasure of addressing the students at Emmanuel College as it is at present. Here, as is known to readers of the *Record*, there are in training a fine body of

students, largely supported by the Colonial and Continental Church Society. In another direction the Archbishop's Mission is at work. The call for men and money is loud and urgent. Already the emissaries of Rome are in the field, the Roman Catholic Church in Canada being wide awake to the future in store for the West. The subject of the supply of Protestant clergy is a vital one from this and other standpoints.

### Christian Union in Canada.

I visited Canada in the interests of the Evangelical Alliance. Two years ago, at a united meeting held in Toronto and presided over by the late Lieutenant-Governor, Sir William Mortimer Clarke, a resolution was unanimously passed requesting the British Council of the Alliance to send a deputation to Canada in the interests of the Alliance and Christian union generally. Two fitting delegates have been secured, the Ven. Archdeacon Madden, of Liverpool, and Dr. George Hanson, of Belfast. They will visit Canada in the months of September and October next, travelling from east to west; and as General Secretary of the Alliance I undertook to make a preliminary journey over the ground, in order to prepare, as far as possible, the way. No one can undertake such a campaign without being greatly impressed; and, beyond the heartiness of the welcome accorded and the unlimited resources of Canada generally, nothing has impressed me more than the excellent spirit of unity which prevails in Canada. The Church Congress, which is to meet at Halifax in September next, is discussing the subject of "Our Relationship with Other Bodies." At the Synod of the Presbyterian Church held in Halifax during May a resolution was passed committing the Conference to reunion, although not without dissent from certain representatives. The Methodist Church of Canada, in conference at Brookville, discussed, too, the subject, not reaching, I believe, such definite issues. And yet it must not be thought that Church union is consummated in Canada. Much has yet to be accomplished. From my own experience, in all parts, I am of opinion that whether or not organic reunion will or will not eventually be consummated in Canada, it will have to be preceded by a further period of conference, discussion, and prayer. "More

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things are wrought by prayer than this world dreams of."

### Dr. Griffith Thomas.

I arrived in Canada shortly after the close of Dr. Griffith Thomas's campaign under the auspices of the Bible League of Canada. I am safe in remarking that no one who has visited Canada from England has made a greater impression or rendered greater service to the Churches of Canada than the Principal of Wycliffe Hall, Oxford. The liberal and emphatic line pursued by Dr. Griffith Thomas, his magnificent handling of the points at issue in the differing schools of Higher Critical research, and his readiness to meet difficulties and not to shirk them, won all hearts. Nothing could have been more timely than the visit of Dr. Griffith Thomas to Canada; but that it has eventuated in Canada becoming the land of his adoption can only be spoken of as England's loss and Canada's gain. I need hardly say that the public announcement of the acceptance by Dr. Griffith Thomas of a Professorship at Wycliffe College, Toronto, caused excitement, the evidences of which were apparent on arrival in Winnipeg, 1,400 miles west of Toronto.

### The Laymen's Missionary Movement.

This Movement appears to have taken firm hold in Canada, and is accomplishing much good. Canada is rich in common-sense and energetic laymen, and in no sphere have they shown themselves more ready to work for the common good than in response to the call of the Laymen's Missionary Movement. The promoters of the Movement believe that union will be reached through the avenue of missionary fervour. In Canada, anyway, this belief is justified, for the work of the Laymen's Movement is having an excellent effect upon the promotion of unity and co-operation. With such outstanding leaders as Archdeacon Cody, of Toronto, in clerical circles, and Dr. Hoyles in lay circles, the Movement is forging ahead, and it is being carried out on deeply spiritual lines. We could do with more of the excellent spirit and purpose of the Laymen's Missionary Movement here in England.

### The Y.M.C.A. in Canada.

The Y.M.C.A. in Canada is a national institution. It has splendid premises in most cities, and an interesting feature of the work in Canada is that known as the Railroad Y.M.C.A. At such places as Niagara Falls and Stratford I saw

splendid buildings almost entirely devoted to the interests of railroad employes. The Y.M.C.A. generally has taken deep root in Canada, and appeared to me to be regarded as a necessary adjunct to the moral and social upbuilding of the country. This does not mean that the definitely religious side is lacking, but it does imply that the soul and spirit are best reached and trained through a sound body and mind. And it is never too early to commence on these lines. Hence it was pleasing to see in various cities numbers of youths frequenting the Y.M.C.A., and special endeavours being made to attract them. This impression was gained by visits paid to the Y.M.C.A. at Montreal and Ottawa, both cities possessing magnificent buildings. The attitude of the public generally in Canada to the work of both the Y.M.C.A. and the Y.W.C.A. was made manifest during my stay in Toronto, when a banquet was held at the King Edward Hotel to celebrate the completion of a fund of 800,000 dols. (£160,000), the local Y.M.C.A. having first raised some 600,000 dols. for its own new building, and then not resting on their oars until a further 200,000 dols. had been raised for the benefit of the Young Women's Christian Association. This is brotherly love with a vengeance, but it is fact, and that makes it all the more pleasant, both for the local Association in Toronto and as an object lesson to other cities.

### Canada's Loyalty.

I cannot close these notes without a reference to the true-hearted grief manifest throughout Canada on the sad occasion which robbed us of our late beloved King. I was destined to hear the news of the demise of Queen Victoria on arrival at Port Said *en route* to Australia. The news of the illness and sudden death of King Edward reached me shortly after arrival in Montreal. And all Canada was stirred. The days between the home-call and the State funeral were occupied in visiting various cities and towns of Ontario, giving abundant opportunity of witnessing the many tokens of grief and loyalty which the event called forth. Court houses and public buildings were draped in purple and black; there were few shop windows which did not contain some tribute to the memory of Edward the Peacemaker. And on the funeral day, with business suspended, great concourses came together as one man to mourn the nation's loss, to thank God for the noble reign of the departed, and to offer up fervent prayers for the Royal Family, and especially for King George. Such is the general feeling in Canada towards England. The Mother Country possesses a worthy daughter, and Canada is one only among many daughters who love and look toward the Motherland. Let Canada and her sister Colonies flourish!

(The above notes were contributed to the RECORD and appeared in the issue of July 8th.)

## Evangelization in Russia.

### Mr. Adam Podin's Letters.

I RETURNED home from my journey after having visited some-seventeen prisons, preaching to 9,450 poor prisoners the Gospel, and distributing some 6,600 New Testaments. I wrote to you from Warsaw letting you know about the difficulties in the Roman Catholic districts. In one prison the chief warder said to me: "To-day you give the books and to-morrow the Catholic priest will curse and burn them." Rome is the same in Russia, Italy, Ireland or elsewhere. So I could only give the Testaments to others, and had to leave the Roman Catholic prisoners without them.

Next day I went into another prison where there were 1,000 prisoners. Here the prisoners declared that they would not care what the priest would say, but they would keep the books. The warder promised that if the priests should persuade any to give up the books, then all books should be returned to him and he would return them to me. It was a blessed day. Next day I went in the women's prison, where there were 263 women, but only about twenty could read. The Roman Church exerts its influence in two ways. One way is to keep the people as ignorant as possible, because then such are easily misled by the priest and the devil. Another way is to give the best education that there is, but in convent or church schools, where the children are taught to believe all the things that lead them to ruin, after which it is very difficult to lead them in the right direction. One can see hundreds of such convent school children walking in the parks looked after by sisters of mercy.

Some few years ago there sprang up a body of the Roman Catholics—they call themselves Mariaviten—that do not acknowledge the authority of Pope and teach the people to read the Word of God and try to live accordingly. I met one of these Mariaviten priests, who explained to me their views. I showed him from the Word of God the real and only way of salvation, and as he was anxious to know the truth he really surrendered to God and His saving grace. This man, as far as I could judge, got converted. At present there are thirty-three such priests, with their Churches, who are standing contrary to the old teaching of Rome. The Russian Government seem to be very friendly towards them, and have given to the priests free railway tickets, so that they may travel and teach the people.

I finished my work in Warsaw and thought it best to go to Odessa, where I had ordered Testaments to be sent. I arrived on Saturday afternoon

and made up my mind to work there on Sunday, as then all the inmates are at home and everybody had the privilege to hear the Gospel.

I found out that the books had not arrived, so I had to wait till next day. Monday morning I went into the prison, a huge new building with 1,651 prisoners. I made arrangements, and said as soon as the books came I would commence my work.

The Chief was an exceedingly friendly man, and promised to do all he could. The same afternoon the books arrived, so I could start on the following day. The prisoners were put up before me, about 200 and sometimes 300 at the same time. As there were various nationalities, I had for my interpreter a Baptist Minister, Palolow, who has been himself imprisoned and banished for years for the Gospel's sake. He could speak perfect German, Russian, and other languages. It was a very blessed time. My interpreter was swimming in grace, as he had never seen such times during his imprisonment; and the other thing was this, that he who once was imprisoned for the Gospel's sake could freely translate and bring home to those bound in chains the Gospel of Jesus Christ.

Oh, how glad he was, and said he would never forget this day. Between our working time the Chief had ordered a fine dinner and tea to be made for us in his own room, and though the dinner-time was short, still he explained and praised the goodness of God, who has kept him alive during the years of revolution. Some 160 women were in one meeting; they cried like little children. One of them was in heavy chains.

After we had preached to all of them we went into another prison where youths from ten to sixteen years of age, who have committed several crimes, are imprisoned. The number was exactly fifty. They were all called together in a school-room, where the Director and a Russian Orthodox priest were present. The Lord gave His blessing, and a great many of those lads confessed that they had been misled by other boys, and were sorry for their misdeeds, and promised to read the book that I gave to each one, and said they would trust Jesus for the past, present, and future. So I visited in one day, with God's help, 1,701 prisoners. Each one who could read received a New Testament.

A. PODIN.

Since the above letter was received we have heard from Mr. Podin, who at the time of writing was about to visit prisons in Sebastopol, Simferopol, Teodosija, Mariopol, and Berdiansk. Later on Mr. Podin hopes to start for Siberia.

Our friend is still weak from his recent attack of pleurisy, and at the time of writing was resting in the South of Russia. We earnestly commend Mr. Podin and the work of the Evangelical Alliance in Russia to the prayers and practical sympathy of all readers.—ED.

## Odessa.

By John R. Kilburn.

ON travelling southward from Kieff, one delights in calling to mind the fact that one is on classic ground. The province of Cherson is the ancient Hellenic Chersonnesus, the seat of numerous and flourishing colonies. The shores of the Black Sea have witnessed—according to the opinion of many *savants*, among whom the late Mr. Gladstone holds his rank—most of the exploits and the vicissitudes of patient Odysseus, and the site of the modern city of Odessa, situated hard by the supposed tomb of Achilles, has often been traversed by the solitary footsteps of the exiled Ovid. But in the time of the poet of the *Tristia*, the Greek colonists had died out or emigrated, the ungoverned powers of Nature had begun reducing temples and villas to what they are now—heaps of ruins, over which grass and wild flowers grow rampant; and the Scythian, who in the times of the Father of Historians had attracted Attic merchants by his two principal articles of commerce—grain, and human skin for leather—built his huts in the deserted market places with materials taken from broken altars, from monuments and fountains. The atmosphere of chill, of melancholy and desolation, breathing throughout the descriptive parts of the *Tristia*, still broods over over these regions—the very spirit of Idealism and Beauty seems to have left them, never to return.

Odessa is a very wealthy city of about 700,000 inhabitants. Of these nearly 300,000 are Jews. The remainder of the population is chiefly made up of Armenians, Grusinians, Greeks, Germans, Persians, Tartars, and other nationalities; Russians are in the minority. When one goes along the bare and endless streets, that with few exceptions cross one another at right angles, one sees the signboards of shops and posters of advertisements set up in many European and Asiatic alphabets, and one hears on all hands the sound of grating merriment and profanity in innumerable and uncouth idioms. Courtesy and kindness seem unknown. Even in the so-called "fashionable" quarters, where the wealthy inhabitants live, and where the houses are built in the style prevalent in modern German architecture, few examples of what we should call proper bearing and good behaviour are seen. Shopmen try to attract customers by making jokes that savour of Rabelais; elegant equipages course along, laden almost over capacity with richly dressed people who behave with a freedom that cannot be described, and laugh in a very audible manner. Those who in France have to wait all the year round till they can air their natural character in the sunlight during the few days of carnival, can do so at all times in the streets of Odessa. The gods of Wealth and of Pleasure are worshipped without any reserve, without any excuse, or even any attempt to hide the cult or to decorate it with æsthetic garlands. Ancient Greek colonies were often notorious for sin, but that vice was restrained and curtailed—

where it was not falsely idealized—by the wonderful Hellenic sense of grace, of harmony, and of propriety. In most European cities some of those traditions of propriety survive, and as wealth in most cases is allied to education, its excesses are to some extent held back. Not so in Odessa. It is a city from which every more delicate and refined spirit would flee, whatever prospects of wealth might be offered by trade and manufacture; every purer character not bound to its confines would seek to escape from it as from a lazar-house. All the more then be they honoured who have elected to make their residence in there, without the prospect of lucre, but amid hardships and privations, in order to preach the Gospel!

There are five Evangelical communities in that city, three of which are Russian and two Hebrew. They have established themselves since 1905, and have grown to a total membership of about a thousand. At present they wish to rearrange themselves, and to hire two new halls, so as to have seven places of worship; only funds are lacking for the purpose.

The police have been very indifferent, and have not interfered with any meetings of the constituted communities. When I visited Odessa, however, it was arranged that I should hold a meeting for students in a private house, when quite unexpectedly the *pristav* came with a prohibition. The city is still in a state of "reinforced protection"—next to being under martial law—and meetings of students are illegal.

There are some seven or eight Christian students at the University, and these will seek authorization to form a Christian Union. They hope that in that way they will be allowed to arrange what now is forbidden. They are earnest and strong-minded men, who have made a very hard stand and who are much to be admired. One of them, with whom I had the opportunity of conversing at greater length, told me that he had been a socialist and miserable to the point of suicide. He had been a semi-panttheist in religion, shocked by many outward manifestations of the Church and unacquainted with the simple Gospel. Two years ago he was taken by a friend to an Evangelical meeting, and although he went with the purpose of satirizing what he heard, yet it so impressed him that he was led to Christ. I asked him what he thought of life in Odessa. He said: "You know we read that the publican can be saved more readily than the Pharisee. In a place of utter and manifest depravity God's Spirit often works most mightily. People are bad here, and they know it themselves. The Saviour, therefore, has most chances with them."

One of the Evangelical presbyters is a highly sympathetic man of the name of Kraotchenko. Being very well versed in the Word of God and endowed with a considerable talent for exposition, he was chosen by a small community some years

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ago. They number about two hundred souls, most of whom, however, are servants and very poor people; and only a hundred can contribute in any way to the expenses of their hall. Nevertheless, for some years past they have hired a place that holds about 700 people, well packed as it always is, at an annual rent of £175. Hard as it is for all of them to find the funds, they feel they cannot do otherwise, as they say the need of the people around them for the Gospel of Christ and the longing for it are so great that they cannot but deny themselves.

It happens that in the middle of the week people come to Kraotchenko and ask him to open the hall. There may have been a meeting on the previous day and another may have been announced for the morrow, but still they desire to gather. Many times it happens that the presbyter cannot join them, but sends some friend who has time. This friend may often be entirely unable to preach, but he is asked by the audience to read the Word of God to them; and I have been told that the hall is often nearly full for hours at a time of people who listen. Jews and Armenians, Greeks and Tartars, seek to share in the general longing, and when the reader pauses, they say: "Read on, we wish to hear more; this is something for *ourselves*."

I have had two meetings in this hall and can bear witness to the interest of the poorer classes. With the aid of several speakers and an admirable choir, each session was prolonged to well nigh three hours, and the attention of the hearers was so earnest that it would have grieved them had the time been shorter. Many scenes from the Welsh revival are vivid in my memory, yet I do not recall any that equalled the one at the close of a meeting in Odessa.

Kraotchenko had concluded with a prayer that all who felt the claims of Christ on their hearts should come to Him immediately, and fifteen men and women stood up and began praying together.

It is exceedingly remarkable to observe the great longing for higher things and the clear manifestation of the working of Divine power in the midst of levity and the most sordid vice. The Christian workers in Odessa say that their experiences during the last two years by far transcend anything they heard of in their previous lives, and being fully convinced that it is a sign that the time for labouring is short, they do all they can to make the best of it. No wonder then that they deny themselves as they do.

About a couple of years ago, Kraotchenko, whom I have mentioned, earnestly sought some occupation which would enable him to support himself, while being free to preach. He said to me quite simply: "And then the Lord taught me to heal the sick." As yet he is unknown in wider circles, but he is quite a second Kreipp, for he has already performed wonders with the aid of water in various forms of application, and of plants. He has shown me several certificates of doctors—no doubt reluctantly granted—testifying that he had cured various maladies, which are ordinarily regarded as being almost incurable; also letters from patients, who could not find words to thank him for having cured their bodily ailments and led them at the

same time to the Physician of souls. He heals the poor free of charge, and his fees are always moderate; what he earns goes to the needs of his congregation. His anatomical knowledge as well as his pathological acquirements are culled from a few standard German authorities, and in conversation with him I have found him thorough, studious, and by no means dependent on the inspiration of the moment. But I believe that the chief secret of his cures, apart from his faith in God, lies in his talent.

Talent, or rather genius, is a mysterious sympathy and insight into the hidden natures, laws and potentialities of certain phenomena; in the poet, with reference to words and unexpressed thoughts; in the musician, to time and sound, and the rhythm that pervades all existence; in the physician, to the nature of human suffering and the material curative characteristics—as Shakespeare calls it, the *virtues*—of flowers and grasses and minerals, which, as the poet tells us, are subtly bound to ourselves in the mysterious woof of being.

Apart from Kraotchenko there are several others in Odessa who have secular employment, and who yet preach regularly. The Evangelical communities have admirably conducted choirs, which often go on shorter or longer journeys, and carry on very successful mission work, and there are young people's associations which are very active and earnest in consecrating all their leisure to Christian work. Many of the members of these latter have long had the desire to visit hospitals and to distribute Gospels among the sick. Lack of means has prevented this work in the past, but now, with the help afforded by the grant of Scriptures, so generously provided by the Evangelical Alliance, they will be able to begin regular work, and their gratitude for the Gospels is great.

Shortly before leaving Odessa, I was told of an incident in which the sad and the happy elements are curiously blended. One of the Evangelical communities has hired a hall in the house of a Jewish banker. The other day he came to the presbyter and desired him to seek other premises. He said: "If you don't leave, all my lodgers will go; they complain violently that they cannot possibly stay because you have turned my house into a *veritable heaven*."

Happily the "Evangelicals" have found premises which are even more suitable to their requirements, and now, as I have mentioned, new arrangements are to be made, and the effort will be put forth, cost what it may, to hire two additional halls.

As I drove to the steamer, through street after street, with its clatter and its sordidity, its false mirth and infinite misery, the words were in my ears which one of the choirs with a touching kindness had sung on my behalf in parting—"He will guide in the darkness, unto the perfect day!" and I thought that even to modern Odessa a more deep and grand and harmonious culture than it knew in the distant Hellenic past can come in future, when not only one locality but the whole earth will be changed into a "veritable heaven." Yet I had to remember Tennyson's image of the sower. Little would the promise of a golden harvest bode unless He scattered the seed!

## Evangelical Alliance.

### Annual Conference of Dutch Branch.

HAVING attended the Conference of the Dutch Branch of the Alliance, at Zeist, Holland, it is a pleasure to set forth some impressions which I received and gathered in the course of my visit. Wherever the Alliance is now at work on the Continent of Europe, it is manifesting a spirit of Revival, of earnestness, and of prayer, and of desire to spread its influence, which should, I think, make us English Christians exceedingly thankful, and exceedingly anxious to strengthen and develop the work at home.

In Holland, as the result, I think I may say, of the Eleventh International Conference of the Alliance held in London, there has been a great revival of Evangelical Alliance work and of the Alliance principles. A fresh start was made two years ago. The General Secretary and myself were invited over to Haarlem, where a meeting was held for the purpose of reconstituting the Dutch Branch of the Alliance. Last year, at Arnhem, a second Conference in connection with the reconstruction of the work was held. The meetings were large, and it was evident that the work was getting a fresh hold on many in the country. This year the Conference has been held in Zeist. I was again privileged to attend the Conference as a delegate from the British Council. I have been, and have seen with a grateful heart the evident growth since last year.

The Moravians have a settlement at Zeist, which has a very long and honourable spiritual history. They have a beautiful suite of buildings there, a large school for boys and another for girls. There are spacious rooms for different kinds of work, and the chapel is beautifully simple. The Moravian Brethren kindly offered, without any charge, the use of this building to the Alliance, and there we have met, and a spirit of devotion

and spirituality was in the midst for which many of us did not fail to thank God. Several points were socially discussed in connection with Alliance work in Holland. Several of the pastors of the Dutch Reformed Church expressed their longing desire that there might be raised up among the laity of their Churches a greater spirit of concern for the salvation of souls, and for work for God generally, in a united spirit.

One Sunday night at the Hague, I went down into a part of the city where I was told that a fresh effort was being made. A very, very large tent, seating 1,000 people, had been erected there, and meetings were being held for the simple preaching of the Gospel. When I got down to the tent I could not get in, either at the back or the front. It was packed. More than that, people were standing, and even on each other's shoulders, in their eagerness to hear the Gospel. It is a new thing, and many who, it might be supposed, would support such work have been opposed; but they are coming round to it, and the Alliance is helping that movement and assisting it to develop. At the Conference, reference was made to it again and again, as indicating what Holland needs on a larger scale.

The Conference charged me to bring home to the British Council and workers special fraternal messages. Dutch Christians are delightful fellow-workers. However, one feels that also in Sweden and in Denmark, and in Germany, and in all parts. Wherever we go, to get on new soil and to find Christians longing to get deeper into the knowledge of the Lord Jesus Christ, longing to forget their differences, and longing to come together, to find this does one's own soul good. More than that, I am quite certain it gives the Redeemer pleasure, such as He, in His prayer (St. John xvii.), asked of His Father.

W. FULLER GOOCH.

## The Religions of Albania.

THE following article appears in the *Orient*, published in Constantinople. It will be remembered that the Alliance is now guaranteeing the translation and circulation of the Week of Prayer programme in the Albanian language.

It can hardly be said of the Albanians, as the Apostle Paul once said of the Athenians, that they are "very religious." However, the great Apostle tells us in the fifteenth chapter of Romans that he did preach the Gospel in Albania or "Illyricum." The Albanians, one of the most ancient races of Europe, call themselves Shkypetar or "eagle people." Their country is rugged and mountainous, the larger area being from 2,000 to 4,000 feet above the Adriatic. Many mountain peaks are as high as 8,000 feet above sea-level. This has had no little influence in making them the virile,

independent, liberty-loving race that they are; in dress and sentiment reminding one strongly of the Highlanders of Scotland. A race of warriors, they have had to fight for their very existence through all these centuries.

The Albanians are not an emotional people, and this is made evident in their religious life.

Two-thirds of the two and a half million Albanians are Moslems. Of the remainder about one-half are Greek Orthodox among the Tosk tribes of the South, and one-half Roman Catholics among the Gheg tribes of the North.

There are two sects of Mohammedans, the Bektashis and the Softas. There is rivalry between these two sects, the Softas regarding themselves as the more orthodox.

There are more Bektashis among the Tosk tribes. These believe in the brotherhood of humanity, and really make little difference between Christians and Mohammedans.

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Intemperance is somewhat prevalent among them, but as a rule they are a liberal-minded and intelligent class of men. Among the Moham-medans of the North, where the Softas predominate, however, are many who are very fanatical, some of them doing penance by torturing their bodies.

The Roman Catholic Albanian is quite similar to other Catholics on the Continent. The priests restrain the people from reading the Bible in their own language, and there are few schools. Many Catholics have been known to turn Moslem either for self-protection or for private interests.

The Greek Orthodox differ mainly from the Roman Catholics in their belief that the Holy Spirit proceeds only from the Father. They do not have an elaborate system of Purgatory, but they believe in saving the soul after death by giving to charities, and in having the priesthood go through various forms of prayers up to, and including, the third year after the decease has taken place. At the end of this third year the priest goes to the cemetery with the relatives, whatever the weather or season, and the body is disinterred and revealed to their view. If the body is not decomposed, it is believed that the sins of the departed one have not been forgiven. Consequently they deem it necessary to continue

the prayers for three more years. While the priesthood of the Orthodox may be said to be a little more liberal than the Roman Catholic on the Continent, yet as a class they have been left in a very ignorant condition, men in most humble callings in life being not infrequently ordained to the priesthood at their own request and without any theological preparation. As the services are all conducted in the ancient Greek the people themselves are left in almost absolute darkness and superstition, faithfully performing the various rites of the Church without understanding their spiritual significance.

The intelligent class amongst the Albanians are very much dissatisfied with the religious condition of the people. It is quite evident to any one who thinks upon the religious condition of this most interesting and promising race that the two parties of the three forms of religion which predominate cannot possibly unite with the remaining one. A prominent Albanian lately said to us: "You Americans represent, we cannot but believe, the solvent of our many (religious) troubles, for we can all unite with you."

Truly has not God called America to give this people a Christian education, to present to these Albanians the Christ religion and care for the wounded, the dying, and the widows and orphans?

Kortcha.

PHINEAS B. KENNEDY.

## "The Religion of the Future" and Missions.

Extracts from an article by Dr. A. T. Pierson in the "Missionary Review of the World."

THE "New Religion," which is in reality neither *new* nor a *religion*, but a philosophy, is rather negative than positive, rather destructive than constructive. The belief in human depravity is abandoned, and there are "no malignant powers." Sin is not guilt, but misfortune, and is to be dealt with not as deserving judicial penalty, but medical and ethical treatment, not hell but a hospital, not punishment or pardon, but new environment and culture. The expiatory death of Christ is denied, with all "safety thereby primarily afforded to the individual"; and it is denied that "character can be changed quickly," or that "Christ is in any way essential to religion."

What becomes of Christianity without Christ as a vicarious substitute and atoning Saviour? We are told that, "in primitive times, sacrifice was the root of religion," the implication being that the notion of any expiatory value in the death of our Lord was simply a natural offshoot from this root—its historic fruit. The Church of God has been wont, conversely, to hold that sin marred God's primal creation, and that, at once, He gave the promise of a redemptive seed—and that a life for a life was the root out of which, on the contrary, sprang both the conception and the institution of sacrifice as the basis of a divine religion. The new religion is robbing us even of the miraculous Resurrection of Christ, without which even the New Testament itself concedes that there is nothing worth believing or preaching, for His death could not have been deliverance to others

if He still remained under its bonds and bondage Himself.

What is the missionary going to preach as his good news, if this coming religion is to re-shape his message? If there is no necessity for the expiatory death of our Lord Jesus Christ—if that death was not substitutionary or vicarious—what becomes of the doctrine of the Gospel? We do not wonder that modern liberalism has no world-wide missions. It has no motive to go into all the world, and no Gospel to preach to every creature.

For ourselves, we think the "old wine is better," having tasted the new. The new religion, weighed in the balances, is found wanting. It takes away a personal God and Father, and substitutes a vague multiplication and aggregation of infinities. It robs us of a supreme court of final appeal and substitutes the inharmonious discordance of a thousand warring opinions. It denies malignant powers and leaves us to the mystery of wondering "who carries the devil's business on," and how it is that Satan and sin seem so intensely real. It takes away Salvation by grace, Regeneration by the Spirit, the Atonement of the Cross, and leaves man to do his best to reform himself, bearing his own sin and learning to sow only what he is willing to reap. It makes all sudden conversion a deception and delusion, and makes time an essential factor in the slow change or growth of character. It gets rid of all that is fundamental to the Christian system in the new building it rears. To our conception the new religion is not Christ but Antichrist.

## Notes on Religious Life and Work in France.

SYNODS of different districts of the Reformed Church, conferences of the Free Churches, annual meetings of the different religious and philanthropic institutions, pastoral retreats—all sections of Christian Churches and Societies have been fully occupied of late.

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In Paris the distinguished Director of the Society of Missions, Mr. Alfred Boegner, has been giving lectures on the "Missionary Epopée"—the religious awakening in England, and Carey and the precursors of missionary effort.

A noteworthy occurrence, too, was a lecture at the Chapelle du Nord, in Paris, by a Japanese lady, professor and member of the Committee of Christian lady students in Japan. Mlle. Kawai spoke of "Girl-life in Japan," and was dressed in her national costume. Prof. R. Allier took the chair. It was good to hear Mlle. Kawai speak of her country, and say, "Where Christ reigns not is no joy. When God is absent, sin and vice abound. The influence of Christianity purifies. What we want is not your civilization, but the thoughts of Christ reflected in our acts and in all the aspects of our lives. In Him Japan and the West will unite to establish His kingdom on earth."

\* \* \* \* \*

The death of the venerable pastor Bodelschwing, of Berlin, has also evoked much sympathy in France, he having begun his ministry in Paris where his work was greatly blessed in the district of La Villette, and still continues to prosper. It was for himself a training-ground both in labour and suffering, for on returning to take over the direction of the work at Bielefeld he left in Paris a row of newly made little graves, where, in the space of thirteen days, four of his loved children were laid to rest. His valedictory message to his son before his home-going is worth remembering: "Let us love: nothing has such creative power as love."

\* \* \* \* \*

The friends of religious liberty in Madagascar are rejoiced that Mr. Augagneur has been duly elected as deputy at Lyon, which will assure his not returning to the Governorship of Madagascar.

Some lectures which should have a strong influence in favour of godliness have been lately held at Privas, in the Ardèche, by Mr. Louis, on "Dieu devant la conscience," who urged his hearers to manfully direct their lives towards God by the help of the Bible. These were well attended, many having to remain standing.

\* \* \* \* \*

The Bible Society has just brought out a little book, a compendium of the Gospels, which should be very useful for distribution, and lead to a demand for the whole New Testament. It consists of St. Mark's Gospel with complementary passages from St. Matthew and St. Luke inserted, containing additional exhortations of our Lord Jesus. In these days, when the trend of religious teaching and progress is to efface the boundaries and tone down the differences, all effort to make known the dear Master's own words is welcome.

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We hope to have to tell next time of an abundant harvest of blessing and salvation at the Paris Convention, which is to be held next week. May the Spirit of Power from on high, penetrating every heart, make His presence felt.

\* \* \* \* \*

Pastor Saillens has been fully occupied, as usual, this time holding a mission in the Lutheran Church of Bon-Secours. Times have changed to render it possible in Paris! The series of meetings held by Pastor Morel, of Berne, have been much blessed; those held at the Church of St. Esprit and the Chapelle Malesherbes being chiefly devoted to Bible study, while others, at Avenue du Maine and at Sainte-Marie were specially evangelistic, and many souls were deeply touched, numbers of young men and women giving themselves to God.

M. L.

[NOTE.—We shall be glad to hear from friends in other countries able and willing to supply regular notes of Alliance and Christian work generally. We hope shortly to add a new department to the pages of EVANGELICAL CHRISTENDOM.—ED.]

## Religious Tolerance in Spain.

By Rev. T. J. Pulvertaft, M.A.

WITH a suddenness that surprised English folk the Spanish Government has reversed its traditional intolerant policy. Since the Restoration, in 1876, Protestants have only been permitted to live and worship in Spain in semi-concealment, and everything that could be done was done to make them feel that they were tolerated because they could not be exterminated. In 1876 the policy initiated by Prim, when he permitted, in 1868, Cabrera and his friends to re-enter their native land "with their Bibles under their arms," was abandoned, although the Constitution of that year, in its famous Article 11, said:

"The Apostolic Roman Catholic religion is the religion of the State. The nation binds itself to maintain this religion and its ministers. No one shall be molested in Spanish territory on account of his religious opinions and for the exercise of his particular form of worship, provided he show the respect due to Christian morality. Ceremonies and public manifestations other than that of the State religion shall not be permitted."

Pius IX. read the Constitution and protested against the Article. Tolerance was to him anathema, and the Spanish Throne depended on his good will for its support. The Carlist danger still threatened, and the young King Alfonso XII. sat on an uneasy throne. The Pope knew that his black regiments could cause infinite trouble and make Carlism a perpetual menace to the peace of the nation. Señor Canovas, the then Prime Minister, issued a Royal Order, interpreting the constitutional tolerance in the narrowest sense. "Every public act is forbidden on the public way, or on the walls of the church or cemetery, which makes known the ceremonies, rites, uses, and customs of the dissenting worship, whether it be by means of processions or notice boards, banners, emblems, advertisements, and posters." For thirty years and more this interpretation has ruled. It has been made the pretext for interfering with the erection and opening of churches; it has been called into operation against Bible distributors and evangelists; English chaplains have been forbidden to put up a notice in English, "This is the way to the church"; Latin inscriptions have had to be taken down from outside a Protestant church; crosses have had to be removed from the outside of the English church in Barcelona; and Evangelicals have at times found it almost impossible to obtain the necessary permission to erect their buildings and open them for public worship. The rigour of interpretation reached its highest point when Bishop Cabrera was forbidden to open the front door of his church because by so doing he made a public manifestation of its existence. Catholic unity, in appearance, had to be maintained at all costs, although the Roman ecclesiastics knew that the country was fast becoming indifferent to all religion.

Since the accession of Alfonso XIII. changes have been made in the administration of the law. The Madrid church door, was allowed to be

opened; colporteurs of the Bible Society were protected in the exercise of their legal rights; disturbers of Evangelical congregations were punished, and the persecuting priests were made to understand that they would not be permitted to work their will against the law-abiding Evangelicals. The son of the restored monarch was able to carry out a policy of tolerance which had been entirely overridden during his mother's regency, and the Vatican saw that its power to govern Spain was severely limited. The nation approved the new policy, and the time seemed ripe for the restitution of constitutional rights when last spring the Protestant young men instituted a campaign in favour of religious liberty.

Guided by the experience of Bishop Cabrera and Señor Tornos, who stood in the background, they laid their plans well, and determined that the movement should be definitely non-political and should have for its basis the duty of the State to permit men and women to live and preach, without restriction or disability imposed by law, the Gospel of our Lord and Saviour.

The first meeting was held in Madrid, where the support of a number of the most prominent writers and thinkers in Spanish life was forthcoming. Gatherings were organized in the great cities, and everywhere the speakers were received with cordial goodwill. Men accustomed to address small services found themselves face to face with large and enthusiastic audiences, and they availed themselves of their opportunities to plead for the freedom which Christ gives. The local authorities facilitated the meetings. No interference took place on their part, and it was indeed a strange sight for Spain to find Evangelists and teachers of Scriptural schools following on the platform university professors and other leaders of intellectual and public life in the demand for liberty of conscience. One speaker in Valencia said he had ceased to attend Mass, but that he had lately read the New Testament and found that the Christ of the Gospels met the needs of Spain.

No one expected that the campaign would quickly be crowned with success. A long struggle was prepared for, and all the plans were laid for organizing the country, when, on June 10th, the Government published, with the full approval of the King, the Royal Order authorizing "titles, banners, emblems, advertisements, posters, and other external signs which make known the buildings, ceremonies, rites, and usages or customs of dissenting worship."

The Roman ecclesiastics kept silence during the agitation of the Protestant young men. They thought that any attack of theirs might add fuel to the flames, for the bishops know that they are not loved by the great mass of Spaniards. For many years bishoprics have been filled by members of the religious orders, and not by the ordinary priests. The religious orders have increased in numbers to such an extent that they have become

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a menace to the national life, and the people are determined that they must be controlled by the law of the land. The Nuncio protested against the Royal Order, and put forward the claim that Spain could not vary the interpretation of her own Constitution without the previous approval of the Pope! Spain was considered by the Pope to be a vassal of Rome, and although every other nation has granted religious tolerance in spite of the Pope, Spain must yield obedience to his wish and make her laws to fit in with his will and pleasure! The true spirit of the Papacy is here seen: "When we Roman Catholics are in power we refuse religious liberty because it is contrary to our principles; but when you Protestants are in power we demand liberty for ourselves, because your principles require it." We do not wish to deprive the Romanists of civil and religious liberty; but all experience in Spain proves that Rome's great desire is to crush liberty, stifle freedom, and put an instant stop to the circulation of the Bible among the people.

The Spanish bishops support the Pope, and sixty-two of them signed (June 21st) a letter to Señor Canalejas, in the course of which they said: "To permit inscriptions and symbols on the exterior of buildings, and other manifestations forbidden by the Constitution, appears in some eyes to be less a privilege granted to the infinitesimal, the insignificant minority that does not belong to the State religion, than a humiliation inflicted on nearly the whole of the Spanish people." This is the old teaching in another guise. In the past repression was indulged in, not to avoid humiliation, but to prove the might of Rome. "Other times, other customs," and in the twentieth century, even in Spain, Rome knows that no sympathy is to be won by proclaiming its right to command. The wile of the serpent takes the place of the might of the tyrant.

It is not true that only an insignificant minority of Spaniards do not belong to the Roman Church. Unfortunately the number of Evangelical Spaniards is not large, but the Roman Catholic Press itself bewails the falling off in the number of Spanish practising Catholics. Two quotations from Roman Catholic papers (February, 1910) will show the real state of Spanish religion. *El Noticiero Extremeño* said:—

"Whoever says that there are many Catholics in Spain either lives in an ideal world or does not tell you what he sincerely thinks. In Spain Catholicism is reduced to mere external and accommodating formulas, without any effectiveness in the realm of conscience or action. In Spain there is a hapless egotism, a stupid but real positivism, and an indifference for all that is not of this character, which causes trembling for the future. Religion remains for the women and high social classes alone. The men force—for their own egotism—the former to be religious. Among the elevated classes religion plays the part in social intercourse that the frock-coat plays in receptions. It is nothing more. On the other hand, the middle and humble classes are either hostile to religion, or, if they are not, they have fallen into the sceptical depths of ignorance."

*El Correo Español* (Madrid) emphasized this opinion:—

"The part of the public which is hostile to us (Roman Catholics) does not decrease—it grows. Neither our pulpits, nor our reviews nor papers, nor our pious congregations, nor our associations of charity have any influence on it. It does not go to the chapels; it makes the sign of the cross on our papers when it knows their origin; it despises the congregations, and hates alms as degrading, and the almsgivers. The mind of the people has evolved. How can we reach this mass which feels for Catholicism and the Church such unbridled hatred, takes such ridiculous precautions against the Church, and shows such cold indifference to it?"

As a comment on these passages the fact may be mentioned that on last "Corpus Christi" day, in a Spanish village of 1,200 inhabitants, the images could not be carried in procession, because no men would bear them on their shoulders. In former years many were willing to pay for the privilege of carrying the saints; now men are unwilling to undertake the duty.

The fight between the Papacy and the Spanish nation is an object lesson to all Evangelical Christians. Rome in England is treated with that impartial fairness which characterizes the administration of the laws of a great Protestant State. Its political aspect is forgotten in the desire to respect the religious convictions of its followers who dwell in our land. English Romanists are given State appointments and have a fair field for the exercise of their talents in the national service. Their fidelity to the country has been proved on many occasions; but there may easily come a time when the conflict between allegiance to the Vatican and national patriotism may arise. Eternal vigilance is required to safeguard our liberties. Rome is showing in Spain its true policy—a desire to keep the State as a vassal in its power. The Spanish people are not prepared to submit to ultramontane dictatorship, and say they wish to see a free Church in a sovereign state. Rome has, by its intolerance, set on foot an agitation that is extending with great rapidity throughout the country. The people were prepared to grant liberty to Evangelicals and to preserve the Concordat by asserting their right to have it observed by the Pope as well as by themselves. Now that the Pope has declared his will that he should govern the nation by interpreting the Constitution, the mass of the nation has determined they will have none of his interference. The battle between the forces of reaction and those of progress has been knit, and a fierce anti-clerical campaign has been inaugurated in the home of the Inquisition. What the end will be, and when it may be reached, we do not know. Its effects will be seen in the spread of irreligion, for the people do not know of the Saviour taught in the pages of the Gospel; and it is the clear duty of all Christian men who love freedom and Gospel light to pray earnestly that this historic land may be saved from infidelity, and may be won for Him who died to save its people from their sins.

## Israel and Islam.

Four facts of profound prophetic significance confront us to-day. The first fact is the alliance of ISRAEL AND ISLAM. Israel from the first recognized Mohammed as a true Prophet to Arabia;\* and "Islam"—if the startling words of Dr. Zwemer are correct—"is nothing more nor less than Judaism *plus* the apostleship of Mohammed."† But mutual tolerance is now ripening into open alliance. Surrounded by the high Moslem prelates of the Turkish Empire, the Sheik-ul-Islam, the supreme Mussalman in Ottoman lands, recently addressed the Chief Rabbi of Turkey thus: "The principles of our religion coincide with yours. I wish that no barrier should any longer exist between Mussalman and Jew, and I am anxious that they should love and help one another like brothers. Promise me that you will help to this end; you may rely upon my co-operation."‡ The momentous significance of this alliance becomes obvious when it is realized what Islam really is. "Islam," says Mr. Gairdner, of Cairo, "is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete, and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one which, in several parts of the world, is to-day forestalling and gaining on Christianity."

The second fact is that Islam is a great MISSIONARY RELIGION. Within fifty years of its birth it had swept the African Churches out of existence, and threatened the last strongholds of the Christian Faith; within a hundred years it swayed an empire vaster than that of Rome. Dormant for several centuries, an aggressive revival is now passing over Moslem lands. No Christian apologetic is published in the East without being at once met by a clever Mohammedan reply. In Burma within ten years Islam has increased by 30 per cent.; in Bengal it has won over two million converts—half as many as the entire Christian gain (roughly computed) throughout the nineteenth century. It is sweeping Central Africa like a prairie fire. "When I came out" [to Northern Nigeria, a province of some 10,000,000 souls], says a missionary, "there were few Mohammedans to be seen; now, at the present rate of progress, there will scarcely be a heathen village uncaptured by Islam by 1910." It has even turned its missionary propaganda on England. A mosque at Liverpool, and another at Woking are soon to be supplemented by a central Mohammedan mosque in London. A solid phalanx of 230,000,000 souls, with ever-expanding fringes, implacable, convinced, and intolerant, confronts the Church of God. "It is a fight for life," says Dr. Post; "and

we must Christianize these peoples, or they will march over their deserts, and they will sweep like a fire that shall devour our Christianity and destroy it."<sup>\*</sup>

The third fact is that Islam is a SECOND ADVENT RELIGION. "Jesus," says the Koran (Sura xliii.), "shall be a sign of the approach of the last hour": descending as a mighty Moslem Prince, he is to officiate in place of the Imam in the mosque at Jerusalem, and slaughter all but Moslems. Already Islam is growing sensitively apprehensive to the approach of a claimant to Divine honours. Mosques are to-day erected in Brooklyn and New York, where Abdul Abbas, who calls himself the Glory of God, is worshipped as the Saviour by more than a million Mohammedans throughout the world. Predicted as coming by a forerunner in 1844, he is worshipped as the Incarnate Son of God; and "he is literally continuing," so says Mr. A. P. Dodge, the chairman of his New York Council, "all the works of Christ, and actually fulfils all the prophecies and revelations respecting the second coming of Christ 'at the right hand of the Father.'"<sup>†</sup> But most significant is the essential unity of Islam with the approaching world-wide worship organized by the False Prophet. For (1) the Arabian Prophet also bears the scriptural stigma of an Antichrist. "God the eternal," he says, "*begetteth not*, and is *not begotten*": "this is the Antichrist," says John, "even he that denieth *the Father and the Son*" (1 John ii. 22). Also (2) Islam, in close resemblance to one of the most peculiar characteristics of Antichrist's worship, is a system of a *prophet* without a *priest*. "Islam," as a London Mohammedan recently wrote, "recognizes no priesthood, no doctrine of atonement, no redemption, no original sin." Moreover (3), the spirit of Mohammedan conquest finds close analogy in the murderous persecutions (Rev. xiii. 15) of Antichrist's most powerful emissary. No fiercer religion ever devastated the world; and, deep beneath the smooth words of a diplomatic civilization, smoulder the ancient fires. "Attack them," says the Koran (Sura ix.); "God will punish them by your hands, and will cover them with shame." Finally (4), in both cases the inspiration (Rev. xiii. 2, 12) is diabolic. "The inspiration," says Mohammed, who attempted suicide in order to escape from the spirits who obsessed him, "rends me, as it were, in pieces; the hair of my head is white from its withering effects." "It may well be," as Sir William Muir remarks, "that a diabolical inspiration enslaved the heart of Mohammed."

<sup>\*</sup>It is, however, a happy fact that in Sumatra 16,000 ex-Moslems are organized in churches, and 22,000 in Java. For every high-caste Hindu, five Moslems yield; missionaries are planted in every Mohammedan city of 100,000 inhabitants; the Bible speaks in every language of Islam; and no Mohammedan country is without its converts and its martyrs.

<sup>†</sup>*Missionary Review of the World*, May, 1906.

\**Jewish Encyclopedia*, art. "Islam."

†*Islam*, p. 17.

‡*Daily Telegraph*, September 5th, 1908.

## EVANGELICAL CHRISTENDOM.

The last fact is the APPROACHING CRISIS. Critical ravages in the sacred literatures of both religions are sapping the slender barriers that divide, and both Israel and Islam, awaking from age-long torpor, are slowly turning their faces towards the Apocalyptic catastrophe. "Daughters of Jerusalem"—our Lord's words are approaching ominous fulfilment—"weep not for Me, but weep for yourselves, and for your children"—Jews to the latest generation; "for if they do these things in the green tree, what shall be done in the dry?" (Luke xxiii. 28.) The withered Fig-tree is unconsciously preparing for the reception of Christ's supreme foe. "They desired," said Dr. Lippe, in opening the first Zionist Congress, "to return in a peaceful manner with the consent of the Sultan. They would look upon his Majesty, if he would accept them, as their Messiah."\* It is most significant that Napoleon, who convened the Sanhedrim for the first time since the fall of Jerusalem, and left among his papers plans for the rebuilding of the Temple, also contemplated, in his dreams of an Eastern Empire, presenting himself to Islam as the Moslem Messiah; even as Mohammed also first presented himself to the Jews as their

\* *Jewish Chronicle*, September 3rd, 1897.

Messiah:—"abortive forecasts of a dual feat of Antichrist. "I am come in My Father's name, and ye received Me not: if another shall come in his own name, him ye will receive"—(John v. 43). It is reported that a Galician Rabbi has solicited the good offices of King Edward with the Sultan to secure the rebuilding of the Temple on Mount Moriah on the present site of the Mosque of Omar. The dreaded Prince with whom Israel, negotiating from a rebuilt Temple, will make a brief and disastrous covenant (Dan. ix. 27), must soon rear his blasphemous head in the Holy of holies (2 Thess. ii. 4), and provoke the sharp agony of Jacob's Trouble (Jer. xxx. 7).† "Perilous times"—in the words of John Wilkinson—"are upon us: may it be mine to watch and pray always that I may be counted worthy to escape all these things that are coming to pass, and to stand before the Son of Man!" (Luke xxi. 36).

D. M. PANTON.

\* *Jewish Encyclopedia*, art. "Islam."

† "On the last day," runs a Moslem prophecy, "the faithful will battle with the Jews, whereupon the stones will say to the believers, 'Behind me lurks a Jew; O Moslem, strike him dead!'" It is curious that this prophecy is recorded in the *Jewish Encyclopedia*.

## "The Weakness of Compromise."

MANY have been glad to read an article under the above heading which appeared in the *Christian* of date June 30th. The *raison d'être* of the article will be apparent from the following brief extract therefrom:—

"It is with no little pain and regret that we reflect upon an illustration of compromise bringing weakness, and attended by impotence and confusion, as afforded by the operations of the World Missionary Conference lately in session in Edinburgh. Those who made the arrangements aimed at large things, and seem not to have known what to exclude. We are, let it be cheerfully said, not slow to appreciate the disposition to represent the greatness of the endeavour that is being made to send forth the Gospel to the world in this generation. But to do this under a compact, explicit or implied, would render it irregular for speakers to refer to the evils of Romanism or the defects of Churches that are historically described as corrupt—to do this by concessions to organizations which, at best, take but a back place in genuine missionary purpose or achievement—is to assume a position which is utterly indefensible in the judgment of Evangelical Protestants."

This comment expresses the feelings of not a few, and is timely, in view of organizations which are arising professedly to promote Christian Union, but on a basis at variance with the Scriptural teaching on the subject. As this magazine is

going to press we hear that twelve clergymen and twelve laymen in America have started an incorporated society with the title of the "Christian Unity Foundation," the objects of which are said to be as follows:—

"To promote Christian Unity at home and throughout the world. To this end: To gather and disseminate accurate information relative to the faith and works of all Christian bodies: To set forth the great dangers of our unhappy divisions and the waste of spiritual energy due thereto: To devise and suggest practical methods of co-operation, substituting comity for rivalry in the propagation of the common faith: To bring together all who are labouring in the same field, and this in the belief that full knowledge of one another will emphasize our actual membership in the one body of Christ, and our common agreement in the essentials of faith."

Unless we are misinformed, this new organization will seek to unite in "the essentials of faith" Roman Catholics, Greek Church, and even Unitarians, although we wait with interest fuller details of the movement. The question is daily becoming of greater importance, what are "the essentials of faith"? It has been remarked, "it would seem that the essentials are being reduced to a worthless minimum in order to secure a wider agreement."

"True religion has always an eye to the practical. We should be suspicious of the piety which does not know service, of the prayer which does not lead to work, of the mysticism which begins and ends in its own emotions.—SELECTED.

## The Needs of Armenia.

FROM recent reports it would seem that the summer months afford little relief to the prevailing distress in Armenia. Several letters are before us telling of dire poverty and, in some cases, of real scarcity of food. Writing from Hadjin to the Friends of Armenia on May 26th, Miss Lambert says:—

"The condition among the poor people has been very serious, and the suffering, poverty, and distress is very severe. The prices of wheat are so high that it is impossible for the poor to buy bread, which is their principal and often only food; and even this is of such a poor quality that many are sick as a result of it."

Writing from Hadjin to Mrs. Hickson (Hon. Sec. Friends of Armenia) on May 28th, Miss Vaughan says:—

"Your letter of May 2nd brought joy to our hearts, and we thank you most sincerely for your gift. I have just been through our villages, and the condition of our people is heart-breaking, and this generous gift makes possible the relieving of so much suffering. We have divided the amount among seven villages. In Shar we are having the debris cleared away, and what done that can be now to get ready to build a church."

An idea of the scarcity and quality of the food obtainable will be gathered from the following extract from a letter from Hadjin:—

"The Kaimakan continues now to give some help to the poorest widows of the massacred, but so many are left outside of these rules and in desperate need. Wheat is very expensive, 44 metalics a shenk, where it used to be 13 to 16 metalics. The bread sold in the market is so very bad that we wonder how it can be eaten. I will with this mail send you a sample to show you. It may be dry by the time it reaches you, but you might moisten it. It is made from a mixture of flour wheat, pea and wild rye flour, and hundreds of families are having nothing else to exist on day by day. Babies are crying at the empty breasts of their mothers, while others have suffered from constipation because of their diet. Oh, may the dear Lord give us an abundant harvest!"

Mr. W. W. Peet, of Constantinople, through whom our own and other relief funds have been forwarded, has recently paid a visit to London, following the World Missionary Conference at Edinburgh, to which Mr. Peet was a delegate. Writing from Constantinople to the Friends of Armenia on July 5th, Mr. Peet says:—

"I look upon the few days spent in London with great pleasure. They will long remain in my memory as days of great interest and pleasure. I am very grateful to have had the opportunity of having met Lady Frederick Cavendish and Mr. Brooks, as well as becoming acquainted with yourself and the workers at the office."

My call at the Foreign Office gave me an opportunity for an interesting conversation with the Under Secretary about Turkish matters. As far as I can see, the opinion in London is that which is prevalent here in the best informed circles.

I find letters on my desk from Hadjin which seem fully to justify my suggestions in regard to appropriations for that place. One of our workers, the Rev. Mr. Gardner, writes under date of May 20th expressing great gratitude for money sent to Hadjin about that time, and he states that in one of his trips through the villages he found one village where only three houses had bread. These things are not exaggeration. The people are wretchedly poor, and anything unusual, like failure of crops, &c., brings to them a measure of suffering which we little understand and cannot appreciate."

A further letter is dated July 5th, and is as follows:—

"Dear Mrs. Hickson,—You will be interested in something further from Hadjin. I am sending you by another package a sample of the bread and the grass eaten by the poor in Hadjin. I will also send with this a copy of Mr. Barker's letter, which refers to the relief work and which speaks of the bread and grass eaten by the poor. Perhaps something in this letter will be of service to you in your publications."

"With the exception of Hadjin, I think we are not hearing such in regard to the necessity of further relief work excepting in the Marash and Zeitoun regions. Apparently our work is coming to an end, and we can truthfully say we have successfully carried through the winter thousands of people who have been saved from starvation and possibly from death."

"Yours faithfully,

"W. W. PEET, *Treasurer.*"

[Those able and willing to arrange meetings, sales of work, &c., in the interests of Armenia and its many distressed widows and orphans, should communicate with Mrs. Hickson, Hon. Sec. Friends of Armenia, 47, Victoria Street, Westminster, S.W.—ED.]

EVANGELICAL CHRISTENDOM.

**NOW READY.**

# ROMANISM IN ENGLAND.

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Contributions will be thankfully acknowledged by the Secretary,

Mr. G. STUART THORPE, 205, Great Portland Street, W.

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The OLDEST  
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Even to maintain all existing Missions, at least **£17,000** should be raised annually by the London Association alone.

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N.B.—The Leper Home, Jerusalem, also needs an additional **£300** to **£400** per annum or the number of patients must be reduced, while the enlargement—so much wanted—is impossible till funds are forthcoming.

Will God's People make this Great Need a  
**SUBJECT OF EARNEST PRAYER?**

CONTRIBUTIONS will be thankfully acknowledged and information given by the Rev. W. WETTON COX, at the Offices of the London Association, who will also gladly arrange for MEETINGS, SERMONS, LECTURES, &c.

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# THE EVANGELIZATION SOCIETY

is thankful to help those who are seeking to bring the Gospel to the unsaved in towns and villages throughout Great Britain.

From the middle of May to the middle of September it uses about 40 tents, each tent being allotted to a locality for the four months. The Society is definite in its teaching, keeping to the old paths; is strict in its fidelity to the Word of God, and to the person and work of the Lord Jesus Christ.

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One thousand pounds a month is spent in furthering the Gospel. New friends are much needed. The Report and all particulars would be gladly sent by

JOHN WOOD,  
*Honorary Secretary.*

21, Surrey Street,  
Strand, London, W.C.

**THE IMPORTANCE** of winning the Wives and Mothers for Christ cannot be over-estimated. Not until the Mothers know and love the Saviour will the rising generation be effectually taught to turn "from idols to serve the living and true God."

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Never were there greater opportunities in India, and the present unrest constitutes a call to the Church of Christ to give the people the Gospel, which alone can meet the aspirations of the new life which is manifesting itself amongst them. God is blessing and prospering the work, and giving many signs of His gracious Presence and Power. Will you pray that more than ever the labours of our Missionaries may be used to win the Mothers and Girls of India for Christ?

Contributions for this work will be thankfully received by the Treasurer, LORD KINNAIRD, or by the Secretaries, at the

Offices: **KING'S CHAMBERS, PORTUGAL STREET, KINGSWAY, LONDON, W.C.**